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then, injures the capacity for self-control or temperance, which cannot be as great or complete with alcohol as without it.

El Cráneo y la Locura. DR. W. RODRIGUEZ. Buenos-Ayres, 1888.

The purpose of the book is to study the relations between the form of the cranium and mental diseases. The results are from the study of 532 cases. These might be questioned, since an apparatus called the conformitor (used by hatters), was employed in obtaining the anterior-posterior and bilateral diameters with the aid of Broca's compass. The form of the cranium is an important element in the diagnosis of insanity. The majority of cases show a striking asymmetry; there is a marked predominance in the lateral posterior regions. In the maniacs the anterior-posterior diameter is greater than the average. In cases of dementia, there is a twisting movement of the head with an exaggerated development of the parietal eminences. There is always a predominance of the frontal lobes in the general paralytics. In idiots and cretins the lines which form the contour of the head are very irregular; there is also an exaggerated development of the occipital protuberance. The author is consulting physician and director of the Argentine Medical Society for nervous diseases. It is interesting to hear what an authority from South America says.

La Contagion du Meurtre, étude anthropologique criminelle. Le Dr. PAUL AUBRY. Paris, 1888. pp. 184.

The phenomenon of morbid psychology, which the author considers, is a combination of suggestion, imitation, heredity and contagion. Contagion may arise from family influence, as in the case of the child raised in crime, who sees his parents profit from it; or it may come from contact with prisoners. If the child goes to the house of correction, the case is no better, as contagion has a hold on him. A good man rarely comes from a criminal family, but a bad man frequently comes from a good family. Reformation from prison life is a myth. Lacenaire, a most celebrated criminal, himself says: when a young man enters prison and hears of the grand exploits of the others, he regrets that he had not been a greater criminal himself. Contagion comes from public executions; those who quit the prison assemble at public executions to see the blood, which for them has special attraction. Out of 177 persons condemned to death only three had not been present at other executions. The indirect contagion of the press is an established fact. In 1885, in Geneva, Switzerland, a woman killed her four children, then tried to commit suicide; in her autobiography were these words, "As a woman did it, which was in the newspaper." Tropicman, a celebrated criminal, confessed that the cause of his demoralization, was the reading of novels by which he developed a strong passion for heroes of the prison. If such reading influences a sound mind, its effect on the weak minded and insane is still worse. The reading of the details of crime first produces repulsion, then indifference; soon crime is looked upon with complacency, and after this, overt acts may follow with less difficulty.

There is the contagion to vitriolize or to use the revolver. A woman wishes simply to disfigure some enemy; she has read in the paper how another woman accomplished this and was acquitted with the congratulations of the jury and with public applause, how everyone talked about her, how her picture was in the paper; she finds vitriolizing convenient, and imitates her model. Those who use the pistol are not so contemptible as the vitriolizers, though the results may be more fatal. Poisoning was once the royal and aristocratic mode of disposing of persons, but owing to the advancement of chemical science, it is now comparatively infrequent, and if resorted to, it is generally by the

ignorant. In infanticide the mother was accustomed to place her hand over the mouth and nose of the infant, but the newspapers showed the danger of this method; so at present the child is strangled under a pillow or blanket, which leaves no traces. Mutilation and incineration often follow each other. It is natural to assassins to cut a body into pieces, as it is easier to dispose of it.

Epidemic and endemic murder are frequent in great social disorders, as in the French Revolution and the Paris Commune; the sight of blood in a crowd is contagious, excitement follows, then concentration on one idea, which demands victims. War is a neurosis, in which people rise in a mass, it is a contagion that affects all minds, and acute in nature; it is a homicidal insanity. Violation followed by murder is a local epidemic. A band of young men after more or less drinking, meet on an isolated route a woman, it matters not whether old or young; they maltreat and violate her; their wantonness being appeased, it changes into homicidal furor, they urge one another on; they not only kill their victim brutally, but make her suffer.

The author after giving numerous illustrations makes the following general conclusions: The idea of murder is essentially contagious; in order to be manifested, two factors are necessary, (1) heredity or degeneracy, (2) education, by which is understood the action of examples, the description of crime, etc. The prophylaxy of murder rests: 1, in the moralization of customs; 2, in the regulation of the accounts of crimes given by the press; 3, in a more logical severity in the courts; 4, in a more moral and individual hygiene.

Du Dépeçage Criminel. A. LACASSAGNE. Archives de l'Anthropologie Criminelle. Tome troisième, 1888.

The author is one of the most distinguished medical legalists in France. "Dépeçage" (*διὰ-τέμνω*, I cut through), is the act of cutting a body into more or less equal portions. Criminal "dépeçage" is the act of cutting the human body into an indefinite number of fragments for the purpose of disposing of the victim and of rendering his identification more difficult. Sometimes the head, the arms, the limbs and trunk are separated; or they may be reduced to pieces. This method of the assassins has become the style; it is by imitation, made contagious in feeble and hesitating individuals through detailed descriptions by the press. They seek the methods that will make the greatest difficulties for justice. In inquests, care must be taken not to suggest to the guilty machiavelian plans; since their minds are very simple, and too impulsive to carry out combinations. The magistrate or physician should try to think as they do, and always by making the most simple hypothesis.

The advancement made in constituting identity has caused the criminals to take more precautions. Thus an assassin says that if he killed anyone, he would strike him on the head, then he would skin him as a calf, cut off his ears and nose, and take out his eyes so that he could not be recognized, and cut his body into pieces and scatter it here and there.

This form of bestiality is the most genuine mark of the destructive instinct. This is not in obedience to the laws of atavism. But it is because these criminals are as they are, that we call them an arrested type; since the most ancient times, their instincts have remained the same; and since they have few ideas, they are necessarily destined to imitation.

Historical anthropology distinguishes religious "dépeçage" or sacrifice from judicial "dépeçage" or torture. To appease divine anger, children were offered; after victory, the prisoners were sacrificed and eaten. There is a sort of pathological cannibalism as in famines and popular tumults, manifested through a perversion of taste and excitation of destructive instinct. In judicial cannibalism, after sentence, two